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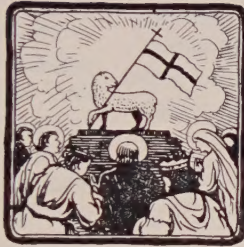


Crucifixion

By van der Weyden

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Holy Unction

By BROTHER SYDNEY, O.H.C.

UNCTION is when a man is sick and the priest comes and annoys him." This is the startling definition handed in by one of our African Mission school boys during a 5th grade sacred studies exam. Maybe his English was not the best and he mixed up "annoy" for "anoint" but he did get the essentials: unction is the sacrament for the sick and it could ordinarily be administered by a priest.

Anointing the sick with oil is one of the best of Christian customs. We have no record that our Lord did it Himself but, when He sent out His disciples, we read in Mark 6:13 that they "anointed with oil many that were sick, and healed them." That was part of the early Church set-up we learn from James 5:14-15, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

Many ancient writers testify that Unction is regularly used for the healing of the

the sick during the early ages of the Church. Unfortunately as time went on in the Middle Ages its use became limited to serious illness when death seemed imminent. Since the one anointed was *in extremis*, the name *Extreme Unction* was often employed and this is the present custom of the Roman Catholic Church. Some have tried to derive the term *extreme* from the fact that unction was usually listed as the *last* of the Sacraments, but the fact remains that the Roman Council of Trent has authorized its use only once in a serious illness, unless there has been a partial recovery and a subsequent relapse. As a result, in popular thinking, what ought to be a healing and comforting ceremony has become merely a preparation for death. This was not the intention of the early Church nor is it the intention of the Episcopal Church. Our people should be instructed to ask for and expect this Sacrament as the natural order of things. Then there should be no frightening of a sick person if the priest suggests anointing.

Sin and sickness have always been intimately associated in the Bible, both in the

Old and in the New Testaments. It is not God's will that His people be sick. But, since sin has taken place, there are many disruptions in the wholeness and order which God originally intended. In His great love, God has sought to restore that wholeness and order by sending His Son into the world to take our flesh (the Incarnation) and by re-uniting man to God by Jesus' sacrifice on Calvary (the Atonement). We are assured of the final victory over death by Jesus' Resurrection. In the final Day when Jesus Christ returns, all things will be made new—the original wholeness and order will be restored. In the meantime, we still suffer the effects of sin in our bodies by the lack of wholeness and do not have that health which God purposed for us in the beginning.

If we suffer with the Crucified we shall be glorified together.

—Father Benson, S.S.J.E.

We should note here that the Church does not try to avoid the fact of sickness and disease. They are all too real. The body is good; God made it. Pain and sickness are the result of sin, not of God's will. This is contrary to the so-called "Christian-Science" teaching that the material body is wrong thinking of the mind and that pain and sickness are delusions! The body is real; God Himself took a body of a human mother. But the fact that He did so shows that He believes it is worth saving and can be saved! Catholic Christianity is materialistic and even comes right into our sick rooms.

Again, let us remember that what affects one affects all. All Christians are in Christ and are members one of another. Therefore, when one of us is sick, as St. James reminds us, it is the concern of the Church. This means sending for the clergy—"let him call for the elders of the Church." The word *elder* here translates the Greek word *presbyteros*, which was generally used in New Testament times for priest. In fact, our word *priest* is merely a contraction of *presbyteros*. It is the official representative of the Church who should administer Unction. In ancient

times, the sick were carried to the Church for anointing; it was a *family* affair. Then the Bishop and his attending clergy (priests and deacons) had elaborate prayers of blessing and anointing. This is not always practical today (although Unction should be a regular part of the parish's life) and it is unusual for the priest of the parish to visit the sick at home or in hospitals, anointing them, however, with oil which has been blessed by the Bishop. Thus the association with the family life of the Church is maintained.

The Church has always recognized the special vocation of some (both clergy and lay people) to this ministry of healing, but because of abuses has tried to control and regularize such practices. It is well known that there are some people with special powers, both psychical and physical, but there is always the fear of their using their gifts for their own notoriety and that they "have not charity" (I Corinthians 13). Our Lord even warns us that there will be those who have claimed to do mighty works in His name whom He will not own at the last day (Matthew 7:22-23). So the Church has always been cautious in handling these irregular ministries. Certainly no true son of the Church with such a gift would hesitate to submit himself to the directions of his Bishop and so function as an integral member of Christ's Body.

The person who is anointed should confidently expect the restoration of health. Any priest who has ministered Unction to any extent can testify to the great number of healings and cures experienced. It is God's will that the sufferer should have that fullness of health which enables him to be an effective son of God and member of the Christian Body. But we must also bear in mind that there are some things which are worse than physical illness or disability. We must think that most of us can see that, if a man were healed and then he began to lord it over others as if he were "God's pet," it would have been better if he had not been restored to health, at least at that time. Often though it is hard for us to see this—especially when we are the suffering one! Here we have no trust to the wisdom of God. St. Paul has

people (Acts 14:10; 19:11). Yet he himself was a sufferer. He tells us in II Corinthians 12:8 that he prayed to the Lord many times for the removal of his ailment, but it was denied him "lest I be exalted above measure." The answer of the Lord, given in the 9th verse is, "My grace is sufficient for thee: for my strength is made perfect in weakness." Paul's response to this was: "I will gladly therefore will I rather glory in my infirmities, that the power of Christ may abound upon me." St. Paul is but one of a multitude of saints whose holiness of life has not meant freedom from suffering. Rather their vocation has included suffering. But their great secret has been that they knew how to offer it in union with Christ and so it became an efficacious means of grace. It is meaningless suffering, of which we see so much in the world, that is terrible. Therefore, when we are sick or in pain, we should look to God's appointed means of health, prayer, and accept with thankful hearts the alleviation vouchsafed to us. But we should never lose sight of the fact that our Christian vocation is to do God's will. In the Lord's prayer we say, "Thy will be done." If no cure or only a partial cure is

granted us, then we may know that the time of healing is not at hand in accordance with God's will. Maybe He is calling us to a partaking of His "sacrament of suffering." Maybe we are not yet in a fit spiritual condition to receive such bodily benefits.

Nor should we think that the use of Holy Unction will preclude medical treatment. To hold that anointing would automatically ensure healing, without effort on our part, is but to relegate it to the realm of magic. God has made man with a rational mind and expects us to use it. Although pain and ills in themselves are evil, they have instigated men to work harder to combat them. We all know the wonders that medical science accomplishes in time of war, although we would not condone war for this reason. Rather we should seek to be co-workers with God in this matter. That is the important thing: to have science and religion work together. One of our great modern problems is that much of our medical work is Godless; it is worked out on a purely humanitarian level. So priest and doctor should work together. Unction and medical treatment should complement each other.



PIETA

(French XV Century)

Again we would point out the difference between this practice of the Church and that of some faith-healing sects which will allow no medical attention.

Now for a few practical considerations. The regular and ordinary supply of Holy Oil for Unction should be procured from the Bishop. It is the common custom for the Bishop to consecrate such oil on Maundy Thursday in Holy Week. Priests should make sure that their old supply is reverently burned and a fresh supply obtained each year. The oil may be kept in the liquid state in a small phial or cruet, but the usual way is to keep it soaked in cotton wool within a metal cylinder with a screw top, called a Stock. The stock is ordinarily kept in a small purple bag equipped with strings which pull the mouth of the bag shut. The Oil for the Sick, and other oils, should be kept in a locked cupboard, called an aumbry, either in the sanctuary near the Gospel end of the altar, or else in the sacristy; but not in the tabernacle with the Blessed Sacrament. In case of emergency a priest may hallow oil for the sick himself and a special blessing for this is published by the HOLY CROSS PRESS in a leaflet called *Short Form of Unction*.

If it is possible and the patient can stand it, a short preliminary instruction should be given on the use of Holy Unction. It is highly desirable that the patient should link this ministry of healing with the other Sacraments; so Penance, Communion and Unction should be administered successively and in that order.

The preparations in the sick room are similar to that for Holy Communion: a table with a clean white cloth on it; a cross or crucifix; one or two wax candles in holders. In addition, for Unction, there should be a plate with cotton wool with which the superfluous oil will be wiped from the patient and another plate containing ordinary bread (with the crusts cut off) with which the priest will cleanse his fingers. A basin with water should be handy for washing his hands also. A priest should not be required to wash his hands (especially if he is also administering Holy Communion) in a

sink, for the water should be thrown out the ground. Likewise, after the ceremony the pieces of cotton and bread which have been used ought to be reverently burned. In the case of contagious diseases, cotton wool for anointing can be fixed onto the end of a small stick and this too should be burned, both for religious and sanitary reasons.

Everything should be in readiness in the house before the priest arrives and unnecessary talking should be avoided. As the priest enters the house or sick room, the priest may say, "Peace be to this house, and to all that dwell in it." He may also use other portions from the *Visitation of the Sick* as found in the Prayer Book. He should be conducted quietly, but as directly as possible, to the sick room. If the patient is to make his last Confession, others in the room will withdraw and not return until signalled to do so by the priest. Then may follow Holy Communion in which others may partake as has been arranged beforehand. After that may come the anointing with oil. Remembering how this has always been considered a corporate matter by the Church, other people present should not retire after Communion but stay to add their witness and their prayers in the administration of Unction to the sick person. It is wise to have a period of silence at the end of the ceremony, unless it is apparent that the patient needs immediate attention.

Of course, in cases of emergency, many of the foregoing outward reverent preparations and acts have to be omitted. If Penance or Holy Communion have not preceded Unction, the General Confession and Absolution of the Communion service should be said. Other common devotions, especially the Lord's Prayer, may be included. However, if under the circumstances even this seems to be too long (or if the patient is unconscious), it will suffice if the priest immediately opens his stock, moistens his thumb with the oil, and makes the sign of the cross on the patient's head, saying the prayer, "I anoint thee with oil, etc."

If the illness is of a chronic nature, there will entail careful consultation and prepara-

This type of work should be done by a zealous and experienced pastor who, if necessary, will co-operate with the medical and psychiatric authorities also dealing with the patient. Spiritual therapy may be indicated which will require several anointings. If possible, this should be done in the Church. As pointed out in a previous paragraph, this should be done only by properly appointed persons and with the knowledge and direction of the Bishop.

The form and manner of anointing have varied a good deal from time to time and in different places. Our American Prayer Book restored a form of Unction for the Sick in 1888 and it provides beautiful formularies which are unique to this book. They are here given. The rubrics do not specify how the anointing is to be done, but it is usually given to be once, on the forehead alone. Both the forehead and the breast were anointed according to the rubrics of the First English Prayer Book in 1549 and so some follow this custom.

O Blessed Redeemer, relieve, we beseech thee, by thy indwelling power, the distress of this thy servant; release *him* from sin, and drive away all pain of soul and body, that being restored to soundness of health, he may offer thee praise and thanksgiving; so to live and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

I anoint thee with oil, + In the Name of the Father, and of the Son, and of the Holy Ghost; beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body being put to flight, the blessing of health may be restored unto thee. Amen.

— * —

Some may wish to be anointed according to the modern Western form, in which the outlets of the senses are anointed; so the form given here:

At the eyes (closed): By this holy + Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by seeing. Amen.

At the ears: By this holy + Unction, and by his most gracious mercy, the Lord

pardon thee whatsoever thou hast done amiss by hearing. Amen.

At the nose (each nostril separately): By this + Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by smelling. Amen.

At the lips (closed): By this holy + Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by tasting and speaking. Amen.

At the hands (for priests the backs of the hands are anointed; for lay people, the palms): By this holy + Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by touching. Amen.

At the feet (may be omitted): By this holy + Unction, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by walking. Amen.

There are no rubrics directing the sick person what to do after recovery, but let him not forget to say "thank-you" to our Heavenly Father. Again, this is a family matter and so should be done at public services in the Church. All too often we fly to God in prayer when we are in trouble and then omit our thanksgivings afterwards.

Let each also remember his duty to encourage his fellow Churchmen to seek the Sacrament of Unction when they are sick. The clergy may not get to know of the illness of a parishioner because of shyness or carelessness on the part of the patient or his family. But this is a matter which concerns the *larger family* of God's people and the privileges of that family are for all its members.



The End Of Life

BY FREDERICK WARD KATES

"KEEP thine eye fixed on the end of life," counseled Solon of Athens. But what is "the end of life?" What is the point of it all, the courage we have had to display, the care we have had to bear, the work we have had to perform, the discipline we have had to undergo, the tears we have shed? What is the end of it all and the goal toward which it all leads?

Answers to this question abound, and they vary with a man's philosophy and creed. They range from the view of the hedonist who holds that the aim of life is to have as gay a time as one can as long as one can, to the notion of the Roman philosopher and statesman Seneca who maintained that "the end of being is to find out God." William Penn, of Quaker fame, believed that "the truest end of life is to know the life that never ends," while Dr. William Temple, the Archbishop of Canterbury who died midst the violence of the recent war years in London, held that "man's chief end is to glorify God and (incidentally) to enjoy Him forever."

Working toward our definition of what is the end of life, we would say, first of all, that it is not to live for self alone, for private gain and selfish pleasure, but to be, in whatever measure we are able, builders of a fairer world and co-laborers with God in establishing more completely the reign of His law and love in the world and lives of men.

But life has an even higher and greater goal than this. The end of life is not just to do something, however noble and worthy and good. The ultimate purpose of life is to become something.

Truly, the end of life is not just to do something, regardless of how wonderful and worth while our achievement may be. A life can be utterly wasted in just doing, and the more frantic our activity the more positive we may be that we are on the wrong track. For some strange reason we seem to think, most of us, that the quantity of our achieve-

ment is what counts with God, whereas it always and only the quality that is important. Our aim should be to do a small amount better rather than to do poorly more than we are really able to do well. "Activity is only beautiful when it is holy." Amiel reminds us "that is to say, when it is spent in the service of that which passeth not away." Yet many of us appear to think that any and every activity is praiseworthy in the sight of God and the more we do, the greater the praise.

If we think the end of life is primarily to do something that will stand as a monument to our memory after we have gone, we are inviting disillusionment and courting heartbreak, for what then do we have left if we grow old age, as not infrequently happens, a lifetime's labor is wiped out overnight? What then do we have left other than the ashes of our dreams as dust in our hands? We really have left only what we have become in and through and because of the days of our years. What we have done is gone but what we are and what we have become remains.

The end of life, we firmly maintain, is not just to do something: it is to be and to become something. Anyone, within obvious limits, can do something, but not everyone can be something. Any man who desires can go on Christlike errands and perform Christlike tasks and deeds. But not even a Christian man, just for the asking or wishing, can be a Christian man. We need to be reminded of this, for most of us are likely to spend much time doing good that we find little time to be good. Most of us have not learned, or perhaps it is just that we have forgotten, that to be is infinitely higher than to do; that to be true is to perform a high and a more lasting service than to spread and teach truth; that to be pure in heart brings us nearer to God, does more for our fellow men, and bears a more excellent fruit than a lifetime spent in helping others; that to be pure; that to be just is more splendid

to aid justice; that to be a Christian in our daily walk makes more disciples than to preach the Gospel with the tongues of angels.

The real end of life is so to live, so to suffer, so to die, that at the finish of our soul's pilgrimage through time and eternity we shall be granted the vision of God. That this boon, which we esteem the highest good, may be ours, we accept life as a high-hearted adventure of body, mind, and soul, in growth in knowledge of God and things divine and God's gift of life to us as our chance to win our souls.

This is to say that we view the final end of life as the achievement of a character, such a character as will permit us to enjoy the heavenly vision at the end of our days. To achieve this through the years and out of all things bring such a character as will enable us at the end of life to behold God, this is the goal of life. To become increasingly a person who can day-by-day lay stronger claim to his destiny as a son of God, this is the purpose behind all the travail and discipline of the years.

Religion is essentially that which no philosophy can be: a relation of person to person with all the risk, the mystery, the dread, the confidence, the delight and the torment that lie in such a relationship.

—*Jacques Maritain*

Plato tells us in words which he reports coming from the lips of his master Socrates that "the end of life is to be like God, and the soul following God will be like Him."

If "the end of life is to be like God" and if this should be the aim of all our striving, then the purpose of life is clear. We are here on earth primarily to grow and to grow up. We are here to increase daily in mental power, moral capacity and spiritual vision of God's grace, and, the Christian would add, to grow into the full stature of a new man in Christ.

And if "the soul following God will be like Him," the use of life is plain. It is to use all that comes our way in the unfolding process of our years and use it for the develop-

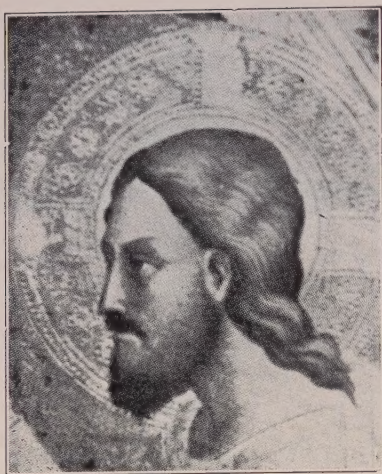


ment of our souls in the direction of becoming like God. By so doing our infinite reward draws near, the vision of God in His majesty and beauty.

If such is the true end and the all-inclusive use of life, then life makes sense to us, for judging by our experience of it everything works toward that end.

Just living our years makes us far finer, far stronger, and far gentler persons than we were. The things that happen to us make us humble, and quiet, and kind. Each day we speak more softly and with eyes more kindly smiling, because we are more completely understanding. The obligations and responsibilities we are called upon to assume, the burden of suffering and heartache we are compelled to carry, the joy we have known and the beauty we have seen, these all make of us slowly through the years new and different persons, more like the men and women God apparently intended us to be.

The years have a way of developing in us an understanding heart. Such a heart and spirit and touch on life is the fruit of years of living. In youthful years we are too eager, too strong, and too much in a hurry to practice the amenities of the understanding heart, but the years, as they roll by, teach us to be kind. Rather, the years have a way of breaking us into gentleness and of grinding us into tolerance and love. Just by living our years and by love and beauty and by sorrow and pain our hearts are educated. It almost seems that



HEAD OF CHRIST
By Giotto

one of the great purposes of God is to bring about in us, His children, the birth of understanding hearts. We know this, at least, that the person who has an understanding heart is like God and that the person who follows God and obeys His will eventually comes to possess one.

It is something, indeed, to have undergone the process by which God molds us into the persons He evidently intends us to be. It is something to have wept as we have wept and to have labored as we have wrought. It is something, toward the end of life, to be able to laugh with God's laughter because we have first wept with His tears. It is something to have known "perilous ancient passions, strange and high" and to have journeyed through our days, both the dark and the bright, loving life and living it to the uttermost right to the end. It is something to have loved all good and beautiful things, God above all, and to have searched for them and to have adored them. It is, in truth, no small thing at the end of life to feel that one has proved his manhood, "the proudest of all possessions to a man," that quality, Francis Parkman tells us, "which, strong in generous thought and high purpose, bears onward toward its goal knowing no fear but the fear of God; wise, prudent calm, yet daring and hoping all things; not dismayed by reverses, nor elated by success, never bending or receding; wearing out ill fortune by

undespairing constancy; unconquered by pain or sorrow, or deferred hope; fiery in attack, steadfast in resistance, unshaken in the front of death; and when courage is vain and hope seems folly, when crushing calamity presses it to the earth, and the exhausted body will no longer obey the still undaunted mind, then putting forth its hardest, saddest heroism, the unlaurelled heroism of endurance, patiently bides its time."

"The glory of God is a living man; and the life of man is the vision of God." Centuries old yet fresh as today's news, the words of St. Irenaeus, the Greek bishop of Lyons, France, in the second century, expresses the profoundest truth we have learned.

It is something, in all honesty, to have been all through one's years "a living man" to have proved oneself in the fearsome adventure of life truly a man, to have won one's soul, and to feel, near the end of life, almost as wise as the stars, almost as old as the sun. "The Glory of God," no less, is he who is a living man."

"... and the life of man is the vision of God." Yes, surely, that is so: to have caught the heavenly vision even dimly here on earth is to set a man's soul aflame with a fire which never goes out, and it is to begin to live in the here and now "the life that never ends."

What is the end of life? It is so to live that the world will be better because we were born, yet it is not merely to do something no matter how meritorious and fine a good. It is to become something to achieve such a character as will enable us at the conclusion of our pilgrimage through time to eternity to behold the vision of God in incomparable beauty and holiness and to dwell with Him in His heavenly home.

And the great use of life? It is to grow up unto God. It is to grow into such persons that we may, when our journey through years is done, be partakers of God's heavenly kingdom.

In the words of François Villon, "In belief I will to live and die."

NOTE: This article is the concluding chapter in Dean's forthcoming book "The Use of Life" to be published in January as Harpers Book for Lent 1953.

The Pay Off

BY LINCOLN A. TAYLOR, O.H.C.

UNTIL one gets used to it, the Pay Off causes a slight lump to rise and fall somewhere in the region of the throat. To see calloused black hands count and test every precious coin is to be allowed to peer into the very heart of human toil and scorn for any man-made return. There is always a fear for nickles and dimes that failed to pass the practiced scrutiny of Bolahun laborers. It is "bad" money.

The Pay Off comes every Friday afternoon at four-thirty, with a miscellaneous armath on Saturday morning. First comes the Head Man for the "ticketi" for his workers—thatch cutters and tiers, rock breakers, sand haulers, mason helpers, bridge builders, and that inimitable corps of Bolahun carriers. "Seven men for ground tatch" worriedly calls off (numbers are still precarious for Vaani), "two for twenty, one for fifteen, balance for ten." The varied colored tickets serve as convenient counters for the amount earned each day, and from carefully tied handkerchiefs or bits of leaves, they are redeemed at Pay Off, considerably more valued and sometimes of indistinguishable hue.

Next come the carpenter and mason books. They automatically become such because they can manage a sufficient record of their crew's hours of work. Their notebooks are well-thumbed over and the spelling of days and jobs are a joke to all of us. With these statistics in the office books, all in readiness for the actual Pay Off. Without staccato Gbandi commands originating from the Prior in capacity as Pay Master, relayed through Head Man, interpreters, and other willing assistants to the cause, the dubious line is managed and the coins begin to ring on the table.

A great percentage of the men have debts in one proportion or another, for the African is well salted with family palavers, fines, purchase of seed rice, and a host of varied debts. Also, it costs fifty dollars to buy a cow, ten dollars more (for woman damages),

if a trial marriage had been indulged in and additional court fees if the woman is divorced. Such sums paid off at twenty cents a week keep a man in debt for quite a time. On Tax Saturdays, all debts are off, and the Pay Off moves along more quickly.

Yesterday Yasa had a rough time of it. When the time came for the tickets to be redeemed, he was at the head of the line, but so flustered was he and carried away with the noise, that he had to be demoted to the tail of the file to regain his composure. Fifteen or twenty transactions later, he appeared once again hopefully at the head of the column. By this time, however, the rhythm of the coins had changed from tickets to payment of a special Buedu carrying assignment. So now with a strange seventy-five cents thrust into his hands, but with his tickets still intact, off he was shunted again. Later of course his tickets were redeemed and with a chuckle full of unfailing African laughter he happily moved away with visions of a full Bolahun Saturday market.

Somewhere in the business, usually Saturday morning, Sori, the monastery cook, gets the proper undivided attention due his position and responsibility. He has a dual role at Pay Off. Not counting his own envelope-enclosed salary, Sori has the responsibility of shopping in the market for the Fathers. This requires fifty cents in small change. But also, Pa Cook is in a sense the Deacon for the Poor. There is a regular list of names in the book titled "Sori's People," who are the "poor" of the parish to whom he dispenses for the Mission dimes and shillings according to their recognized needs.

At Pay Off the pulsing variety of the Mission life becomes evident. Houses being built for Hilarylahun, chicken coop for the Doctor, thatch repair in town houses, replacing bug-a-bugged walls at the Monastery, timbers being brought in from the sawyers in the bush, rubbing with concrete formerly constructed mud-brick walls, and carrying

in from Buedu—some eight hours away—the flood of Mission necessities including flour, carbide, canvass shoes, medicines for lepers, chop of all descriptions, packages of clothing from America and the always welcome mail. Then too, the Prior is often busy with deputations of chiefs or other officials who palaver for long time loans of rather large proportions, collateral for which are flowery and impressive speeches, usually including the formula “the Mission is my father and my mother” or “I am an old Bolahun school boy,” but all of which reflect a high regard and simple trust in the Mission to see them through difficult times.

This is not a place for financial reports, but a slight suggestion of the volume of small change that rolls over the Pay Off table can be gained from this observation. Last September two money bags in the safe contained some four thousand dollars in quarters. With all the quarters that come in from other sources, those two bags were empty near the first week in June.

There is another significant side to the Pay Off. It is on the Fathers' side of the table. It is the sense of stewardship that wells up with the realization that every penny comes from God through the hands of some Christian giver somewhere else in the world.

Offertory

BY LINCOLN A. TAYLOR, O.H.C.

SUNDAY High Mass—and the usual friendly air of God's “living room” was fully evident in St. Mary's Bolahun Parish Church. One or two dogs slept fit-

fully under their young masters' benches, babies were either crying unrestrainedly or openly being fed at the breast, and the small fry were informally enjoying their little games and whispers in the hidden alleys among their older neighbors.

Then came the Offertory. The big basket in the center aisle served as the target toward which large and small moved with their pennies, irons, kola nuts, rice, and all the other simple instruments of their almsgiving. Although irregularities in formation are the norm at St. Mary's, still old Catechumen Kombi, whose wife had been taken from him some time back, was definitely out of line. Instead of making his accustomed offering he was making furtive signals to Evangelist Zach. With his unflinching love for his fellows Zach answered with signs to “simply put in the offering, Komboi, and return to your seat.” However, Komboi was not thus put off, and with motions more emphatic managed to get Zach genuflected and down within whispering range over the altar rail.

After a low Gbandi conversation and surrender of coins, Komboi stood humbly at the rail while Zach made his slightly embarrassed way across the choir and up to celebrant at the sedilia.

His words:

“Komboi says: ‘I am an old man now, Father, so please take care of me,’ and the Father was handed two half dollars.

The best offering is always ourselves, but how would you answer that one?



BOLAHUN MARKET

The Churchless Christian And The Episcopal Church

BY A LAYMAN

In writing this I am thinking mostly of the many people who, like myself, have never had close connections with any church, and who have no idea what Church means when they come to a deeper awareness of Christianity.

During my childhood I had no contact with churches, if I could avoid it. I grew up as an agnostic—perhaps I should say an atheist, for I was as dogmatic as any reptile or snake handler in the southern mountains. I avoided churches as the devout fundamentalists of my community avoided demons. It was only in my late twenties or early thirties that—almost in spite of myself—I became converted to Christianity. I became convinced that I had to choose between believing the universe a madman's nightmare, or the creation of God, and of the great religions, only Christianity rang completely true to me. But I shall not go further into my reasons here for what I have to say is directed to the person who is already convinced of the truth of Christianity.

Since I decided to be baptized and acknowledge myself a Christian I faced a dilemma which, ideally, should not exist. What church? There should be only one church, the Christian Church. The fragmentation of the visible Church is a sin against God's purposes, but not a surprise to anyone who takes seriously the Christian view of human nature and man's inevitable failure to achieve or maintain perfection. In some Utopian future, the Church will be whole again, but we are living now, and cannot wait for the golden age. The divisions exist, and the convert to Christianity is confronted with an embarrassing variety of choices. Read the "religious page" of any large newspaper on Saturday morning.

One of my friends suggested a way out.

"Why tie yourself down to any one church?" they asked. "Or why have anything to do with churches at all? God is to be worshipped in truth and in spirit, and you can do that as well standing on a hillside and watching a beautiful sunset as you can sitting in a pew and admiring Mrs. Jones' new hat."

I rejected this solution. I like the beauties of nature too much. I was afraid that the esthete in me would get the upperhand. I would journey to the hillside, meaning to worship God, and end up by writing a sonnet about the sunset. And somehow the two things did not seem equivalent.

So, to put it irreverently, I went shopping. I attended various churches, read up on their history, and doctrines, and talked with their members and ministers.

It became a process of elimination. Its continuous traditions, beautiful ritual, and emphasis on basic doctrines strongly attracted me to the Roman Catholic Church, but I could not bring myself to sleep in the same bed with Franco. On the one hand I admired the core of faith that had been preserved through the centuries and the deeply religious lives of many priests and communicants, but at the same time I had to recognize that the Roman Church had become topheavy and timid. It is encumbered with great possessions, and has grown fearful of the very social reforms that Christ, if He were visibly present among us, would be most likely to approve. In too many parts of the world the feudal landowners and other privileged groups are openly or tacitly supported by the Roman Church. If I became a Roman Catholic I knew that I would pick up the morning paper with fear and trembling, wondering what new conflicts of loyalties would face me that day.

There remained the bewildering variety of non-Roman Churches. Some of them I found, commanded me to throw away my

pipe and renounce my occasional bottle of beer before I applied for membership. I might have been equal to the sacrifice, if I had been convinced that it was the will of Jesus, but nowhere in the Bible could I find any evidence that "thou shalt not smoke" and "thou shalt not drink" were commandments of the same categorical sort as "thou shalt do no murder" and "thou shalt love their neighbor as thyself." Bad habits are bad habits, but in themselves they are not sins.

The same churches often insisted that I believe the world was created in 4004 B.C., that man emerges complete and finished from the hands of his Creator, and that fossils were hidden in the ground by the Devil as a means of destroying the religion of the present generation. I am an English professor, not a biologist, but I have heard of Darwin, and I did not want to let myself in for a conflict between my religion and what little I know of science. After all, I had accepted Christianity because it made the universe sensible!

The Cross is to us Christians fundamentally the symbol of human inadequacy, it is the revelation of the horror of sin, more horrible because none of those who crucified Him knew what they were doing.

—Edwyn C. Hoskyns

At the other end of the spectrum from the Fundamentalists were the Modernists, who assured me that I could believe anything I wanted to, or practically nothing. I could believe in the Trinity and the Incarnation (if I insisted on it), or I could say that Christ was indeed a good man, a very, very good man, perhaps even a better man than Plato or Buddha, and that his teachings were excellent for their time and place, and have a certain value even today.

Perhaps I sound unduly harsh in my picture of the Modernists. Many of them are outstanding for their awareness of social problems, and their belief that religion demands a sincere attempt to cure social ills. But unless they go farther and *deeper* they are like men who pin artificial leaves on a starving tree, instead of fertilizing the roots.

I found certain churches where the Fundamentalists and Modernists were engaged in a bitter civil war. Somehow I felt no desire to take sides. The Fundamentalists were fighting a losing battle to erect the Bible into an encyclopedia of science, and the Modernists were so very vague and so sweetly reasonable that they gave me nothing firm to bite into.

The Episcopal Church, when I first came into contact with it, puzzled me. It seemed neither fish nor flesh. It called itself the "Protestant Episcopal Church," but it maintained the three-fold priesthood (bishops, priests and deacons), and, like the Roman Catholic Church and the Eastern Orthodox Church, traced their line of ordination back to the Apostles. There was much kneeling at Communion and the Communion Service reminded me of the Roman Mass—but it was in English.

I emerged with a curious impression. Either the Episcopal Church was half Catholic and half Protestant—or else it was neither. It occupied a position I could not neatly pigeon-hole.

I found also that though the Episcopal Church had not been entirely free of the controversy between the Modernists and Fundamentalists, the struggle had never reached that life-and-death intensity that prevailed in many other churches. Indeed, most of the Episcopalians I talked to seemed to be neither Modernists nor Fundamentalists and *The Book of Common Prayer* breathed the spirit of neither camp. Once again the Episcopal Church defied any pat classification.

When I looked into the history of the Episcopal Church and its ancestor, the Church of England, I found the explanation for the paradoxical characteristics I had noticed. The Reformation in England followed a different course from anywhere else. It was primarily an attempt to break away from the power of the Pope, and establish ecclesiastical home rule. Certain abuses that had grown up in the later Middle Ages, such as the sale of indulgences—were swept into the discard, but the English reformers did not try to remake the traditional doctrines of Christianity. They bl



SAINT AMBROSE AND THE EMPEROR THEODOSIUS

statement of their faith around the Apostles' Creed, which began to take shape as early as the 2nd century A.D., and the Nicene Creed of the 4th century. They venerated the Bible as the inspired repository of religious truth, but did not endeavor to set it up as a manual of the laboratory sciences. The line of ordination, which extended back to the Apostles, was kept intact, so that an unbroken biological link with the primitive Church remained.

The Book of Common Prayer, the first version of which appeared in 1549, was a product of the survival of the fittest. The best Christian prayers and liturgies of over a thousand years were drawn upon and translated into the majestic prose of the 16th century. These were supplemented by a certain amount of devotional material composed for the purpose or borrowed from the continental reformers. Most of all, the Bible was used. It has been estimated that more than

four-fifths of *The Book of Common Prayer* consists of passages from the Bible, many of them of considerable length.

The result was a Prayer Book as beautiful in language as the King James Bible and catholic in spirit—that is, *universal* in its Christian teachings, and seldom drawn into the bypaths of minute controversies.

There are two main types of religious services used in Christian churches. That employed by the Protestants is a comparatively recent development, arising at the time of the Reformation in the 16th century. The sermon is central. The rest of the time is devoted to singing a few hymns, listening to an impromptu or memorized prayer spoken by the minister, and perhaps a few passages from the Psalms as responsive readings.

There are two important defects to Protestant religious services. The first is this: too much depends on the minister. If he is a bore, the whole service is well-nigh meaningless, and members of the congregation will begin drifting away to other churches where the minister has a more magnetic personality.

The second defect is this: the congregation has too passive a role. There is not much for the worshipper to do but sing the hymns and bow his head during prayer. The rest of the time he just sits and listens. He feels that he is attending the minister's private devo-

tions, rather than actively worshipping God. And the reason for going to church is to worship God—worship Him personally, corporately, and *actively*.

The other type of service is the *liturgical*. It was universal up to the time of the Reformation, and is used today by the Eastern Orthodox Church, the Roman Church, and the Anglican Communion (a collective name for the Episcopal Church, the Church of England, and all its daughter churches throughout the world). More than three-fourths of all the Christians in the world worship liturgically.

In a liturgical service the sermon and the personality of the minister are relatively unimportant. The prayers, responsive readings, and biblical selections are taken from a prayer book. Some of them are the same every week for a given type of service; others vary according to the time of year. The congregation, particularly in the Episcopal Church, takes a very active part. It recites the responses and many of the prayers; kneels during prayer, stands during prayer (as when the Gospel selection is read, or when a hymn or Psalm is sung), and sits during instruction (the sermon and the passage from the Epistles).

Like many other people I found the liturgical type of service bewildering at first. It seemed formal and lacking in warmth. But once I learned my "stage directions" (the rubrics in *The Book of Common Prayer*) so that I could take part, I became aware that centuries of practical wisdom and religious instinct had gone into evolving it. I *had something to do*. I was not watching a paid performer worship God for me; I was actively worshipping God in my own right. I soon felt more at ease than in the Protestant churches. In them there is little to do that the few things permitted, such as bowing the head during prayer, must be done just so. In the Episcopal Church the ritual is elaborate enough to allow individual variations. You kneel during prayer, but you bow your head or not as you see fit. Some people—but not all—genuflect or kneel at the words "was made incarnate by the Holy Ghost" in the Nicene Creed.



Others make the Sign of the Cross at the end of the Creed, but here again it is a matter of individual preference. The over-all pattern of the ritual provides a means for everyone to worship God individually and as part of a group, but within the pattern there are enough variations to destroy self-consciousness.

The Episcopal Church emphasizes Holy Communion more than do most of the Protestant churches. It believes that this Sacrament, instituted by Christ Himself, is more than a memorial service; that in some way that can scarcely be put into words Christ is actually present, and that the person who receives Communion in a sincere state of mind is spiritually refreshed and strengthened for the never easy struggle to live a Christian life in a far from Christian world. The "eleven o'clock service" is nearly always devoted to Communion at least once a month, sometimes, oftener. In addition, there is an early Communion service every Sunday.

The one thing that made me hesitate long before associating myself with the Episcopal Church was the wide-spread belief that it is the society church or rich man's church. In some places this is certainly true, but I have now been around and seen enough Episcopal Churches to know that it is by no means the rule, and the tendency today is all in the other direction. An increasing number of Roman Catholics—often recent immigrants or the children of immigrants—have come into the Episcopal Church, and members of the various branches of the Eastern Orthodox Church are being received into it constantly. In addition to these groups, I have found that many people, who have never been closely associated with any church are turning to the Episcopal Church. I would be willing to prophesy that a hundred years from now the Episcopal Church will have as many different social classes and racial strains represented among its communicants as is the case today with the Roman Church.

If I were asked to sum up very briefly the reasons why I decided on the Episcopal Church, I would first put it in negative terms. The Episcopal Church is free of the



ST. HELENA AND CONSTANTINE HOLDING THE CROSS
(Courtesy of the Metropolitan Museum of Art)

superstitious practices that developed in the Roman Church during the late Middle Ages, and also free of entangling alliances with reactionary social groups. At the same time it has not gone off on any of the various Protestant tangents, such as concentrating all its energies on campaigning against bad habits, or biology, nor has it gone to the other extreme and watered religion down to a vague feeling of brotherhood.

But it is better to state the reasons in positive terms. I believe in the Episcopal Church because I feel that in its fundamental doctrines, its conception of the Christian life, and its liturgy it is very close to the primitive Church of the first few centuries of the Christian era, and close to the basic truths of the Christian Faith. I like to think that if a Christian of the 4th century could come back to life on earth, miraculously endowed with the ability to understand English, he would not feel too much a stranger as he knelt beside me in Church.

This I Believe

BY FREDERICK W. SUTER

THE scientist invited me into his laboratory to look through his powerful microscope. On a glass slide he placed a small quantity of water which contained a colony of minute forms of life. The members of this colony were united in groups so that through the microscope they appeared like jointed pieces of bamboo.

"Watch," said the scientist as he squeezed a drop of iodine close to the water on the slide.

As the dark fluid encroached on the colony, certain of these living micro-organisms instantly flung themselves to their deaths by making a dam of their bodies, thus protecting the rest of the colony.

Utterly amazed, I said, "Doctor, there must have been a guiding intelligence!"

He smiled. "We don't know. Some have called it instinct."

"Yet no one has ever explained the mystery of instinct," I said.

"That is true," continued the doctor, "and there are many examples of what you call 'guiding intelligence.' Consider a colony of bees. Who or what determines which of the eggs shall become workers, drones or queens? Who or what arranges the division of labor in the hive? The same is true of an ant colony. In our own bodies we have many kinds of cells. Each takes from the blood stream only what each requires individually. Who decides what that shall be?"

"As scientists, we think that there is a Power in constant operation throughout all forms of life, be it plant or animal."

"Yes," I pondered aloud, "who taught the fruit trees when and how to burst forth in all their flowering beauty? Who fixed the time for the various kinds of flowers to bloom? Who taught the birds their songs? The same elemental cell may either become a stately redwood, reaching to the sky, or a shrinking violet. In an animal cell, a man or a mouse."

"That is correct," said the doctor. "Now

think of the frightful depths of space filled with unnumbered galaxies. Our solar system, the sun and nine planets, is but one galactic system, the Milky Way. The Giant Nebula in Andromeda, of the nearest universe, is 900,000 light years away from us. A light year is the distance light travels in one year at the unthinkable speed of 186,000 miles per second. The light which we see tonight from Andromeda left the nebula 900,000 light years ago! This universe contains billions of stars, and weighs 3500 million times the weight of our sun. It is so huge that it requires 19 million years to make a complete revolution, although its speed is hundreds of miles per second. All of the uncountable heavenly bodies move according to Law. There are no atheists among astronomers, for nightly they watch the orderly operation of the Law.

"All planets, animals and minerals," the doctor continued, "are composed of one or more of the 92 elements, and these elements are made of atoms. Everything in the Universe, the sun, the stars, nebulae, everything on our earth, including all living things consists of different combinations of the 92 elements."

"We are truly star dust!" I said with wonder.

"Yes, it is amazing," replied the doctor, "but the common origin is evident, for all of the stars in the Universe are built of the same particles. The immutable Law is obeyed throughout the Universe in the simple and complex combinations which result. Mentane gas, for instance, always consists of four atoms of hydrogen and one atom of carbon whether on our Earth or in the atmosphere of the planet Jupiter. So it is with every element."

I left the laboratory with a humble mind, yet strangely exhilarated. My Creed had become something real, not just words, as I repeated, "I believe in God the Father Almighty, Maker of heaven and earth."

I thought of the unshakable faith of our

ly Church fathers who did not have our present day scientific knowledge. Surely it is through inspiration that St. Ambrose wrote, "The world itself, which at first grew out of the germs of the elements brought together into an unstable sphere in the void, and was involved in the confused darkness of the work as yet without order; did it afterwards receive the form of things, when the sky, sea and earth were separated? The lands freed from the misty darkness smiled back at the new sunlight. Daylight does not break forth in splendor at the dawn, but as time proceeds shines with increasing light and glows with increasing warmth."

I thought of the Disciples, the men who actually walked and talked with Christ. Most of them were lowly men who dropped their humble occupations when He said, "Follow me!" From unlearned men they became eloquent teachers and their faith was a living reality.

Then came thoughts of the blessed martyrs, the pillars of the faith who endured shame, suffering and death by confessing His Holy Name.

Blandina, her body mangled and broken by many tortures, cried out, "I am a Christian!"

Sanctus, deacon of Vienna, persecuted during the reign of Marcus Aurelius by having red-hot brass plates applied to his body until it was all one wound and scar, still persisted, "I am a Christian!"

Men and women, like these blessed martyrs, had an inner knowledge and faith which sustained them while their enemies tried to destroy the true temple of God, the human body. In their day, faith in God required courage and endurance. "Precious in the sight of the Lord is the death of His saints," for they did not hesitate to meet death themselves in order to meet Him.

Why has not the Church helped our little faith by telling us about these men and women of great faith? There seems to be a reluctance about mentioning the early Church fathers who with zeal and courage sought to bring the good news of Christ's love to all nations.

There was Tertullian, born in Carthage about 150 A.D. His "Testimony of the Soul" is a remarkable example of early Christian literature. Origen, who at the age of eighteen in 203 A.D., was the head of the school of Catechism in Alexandria. He was the first to put into tangible form the theology of the Church. Then there was Cyprian, born of a wealthy patrician family about 200 A.D. A young and brilliant teacher of rhetoric at Carthage, he became a convert. He gave most of his wealth to the poor, and his "Unity of the Church" is the beginning of the movement that made a world empire of the Church. There were others like St. Ambrose, St. Athanasius and St. Augustine.

When doing research, it is inspiring to come upon familiar scriptural passages when reading ancient books. For instance, Cyprian's "The Unity of the Church." Written early in the Christian era, he says, "In the kingdom of heaven discord cannot enter;



SAINT JOHN OF THE CROSS

[November 24]

it cannot gain the reward of Christ who said, 'This is My commandment, that ye love one another, as I have loved you.' He who has not love, has not God. In the word of the blessed Apostle John, 'God is love and he that dwelleth in love, dwelleth in God, and God in him.' When the Lord in the Gospel would direct the path of our hope and faith in a summary of words: 'The Lord thy God, He said, is one and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. This is the first commandment and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.'" Out of the long ago, a writer quotes the very words which are so familiar to us today.

St. Athanasius, who was born about 297



SAINT ELIZABETH OF HUNGARY
[November 19]

A.D. at Alexandria, was a theologian who saw the truth of Christ's essential divinity. He was sent into exile five times and five times returned. His "Exposition of the Truth" develops an interesting illustration.

"Our Lord Himself says: 'Who seeth Me seeth the Father.' Lest we believe in a plurality of gods, as do the heathen; but just as a river which flows from a spring is not separated from it, although there are in fact two visible things and two names. For just as the spring is not the river, nor is the river the spring, but both are one and the same water which flows from the spring into the river, so the divinity flows from the Father into the Son without change or division. Hence the Lord said, 'I came out from the Father and I am come.'"

St. Augustine was born in 345 A.D. in Numidia. Until past his thirtieth year, he led the immoral life not uncommon during this period. He was first led by Plato to higher ideals, and then by St. Ambrose to Christianity. His early life is described in his "Confessions." The essentials of Christianity are logically expressed in his "Faith, Hope and Love."

"God is to be worshipped by Faith, Hope and Love, . . . that is, what is to be believed, what to be hoped for, what to love. The Prophet foretelling the time of the Grace of God, says, 'And it shall be, every one that doth call on the Name of the Lord shall be saved.' For this reason is the Lord's Prayer. The Prophet immediately adds, 'But how shall they call on Him in Whom they have not believed?' For this reason is the Creed. In these two things view those three; faith believes, hope and love pray. In the Epistle to the Hebrews, faith is said to be the proof of things not seen. Concerning hope, also the Apostle says 'Hope which is seen is not hope; for what a man seeth, why doth he hope for? But if what we see not we hope for, through patience we wait for it.' From the confession of Faith arises the good Hope of the faithful, which is always accompanied by Holy Charity. Love, which the Apostle has declared to be greater than faith or hope. When it is asked, whether any one be a good man, it is not asked, what he believes or

es, but what he loves. For he who loves
ight, without doubt believes and hopes
ight. 'For greater love hath no man, that
than lay down his life for his friend.'"

meditated upon the discord and lack of
ty in the Church caused by bigotry and
judice and a lack of understanding and
love which our Lord taught. His words
me to mind, "They have forsaken Me, the
ountain of living water, and have hewed
n out broken cisterns that can hold no
er."

turned to Cyprian and read, "He Him-
warns us in His Gospel, and teaches,
ing, 'And there shall be one flock, and
shepherd.' The Apostle Paul likewise,
minating that same unity, solemnly ex-
ts, 'I beseech you, brethren, by the Name
our Lord Jesus Christ, that ye all speak
same thing, and that there be no schisms
ong you; but that ye be joined together
ne same mind, and in the same judgment.'
I again he says, 'Forbearing one another
ove; endeavoring to keep the unity of the
it in the bond of peace.' And again,
ere is One Body, and One Spirit, even
e are called in One Hope of your calling;
e Lord, One Faith, One Baptism, One
l and Father of all, who is above all,
ugh all, and in you all.'

Among His divine commands, the Lord
ke, 'Peace I leave with you, My peace I
unto you.' This is the legacy which Christ
given us. * * * * If we are Christ's heirs,
is abide in the peace of Christ. 'Blessed,'
says, 'are the peacemakers, for they shall
called the Sons of God.' Under the Apos-
of old there was this oneness of mind.
e multitude of them that believed were
one heart and of one soul.' And again
ese all continued with one mind in prayer
on the women, and Mary the Mother of
is, and with His brethren.' Therefore
y prayed with effectual prayers and were
a confidence enabled to obtain whatsoever
required of the Lord's Mercy.

But in us unanimity has as greatly fallen
y as his bountifulness works of charity
ayed. Then they gave houses and lands
sale, and laying up for themselves treas-
s in heaven, offered the price to the Apos-



tles to be distributed for the uses of the
needy. But now we give not even the tithes
from our property. It is thus that the vigor
of our faith has languished; and hence the
Lord, looking to our times, says in His Gos-
pel, 'When the Son of Man cometh shall He
find faith on the earth?' Let our light shine
in good works, let it so beam forth, as to be
our guide out of this night below, into the
brightness of eternal day."

So wrote Cyprian who was beheaded in
258 A.D. for preaching the Gospel of our
Lord in his garden. Although he was writing
of the conditions of his day, it could apply
to our own time.

Perhaps today there should be less preach-
ing of "urbane pleasantness" in the Church,
sermons filled with poetical quotations and
mouth-filling words. Perhaps there should
be more teaching of the Holy faith of our
Fathers 'living still in spite of dungeon, fire
and sword.' More teaching of the faith
which a frustrated world needs so desper-
ately. More teaching of the Twenty-third
Psalm and our Lord's Prayer. More of St.
Paul and such magnificent statements as 'I
am crucified with Christ, nevertheless I live;
yet not I but Christ liveth in me: and the
life which I now live in the flesh I live by
faith of the Son of God, who loved me, and
gave himself for me.'

Then we can reverently and devoutly re-
cite the Apostles' Creed, our basic theology,
and our hearts will sing with conviction,
"This I believe."

Holy Communion

An Eleventh Lesson for Children

Opening Prayers: Our Father, Morning, Adoration, Contrition.

Memory work: What is God's Family called? When do we join the Holy Catholic Church? What does the Holy Catholic Church tell us? How does God make our souls strong? What are the two Great Sacraments? What are the five lesser sacraments? When does our Lord's life come into us? Are all baptized people good? After Baptism what do we need?

"Game:" How many times were you born? In how many places? How join together two pieces of paper? Two pieces of cloth? Two pieces of wood? Two bricks? How is your hand joined to you? Which way are we joined to our Lord? Since when? To baptize a baby we use orange juice or lemon juice—which? Which eye do you pour it into? How many pails full? Which should come first, the water or the words? What must the baby tell you first? How is it that so many Church people do wrong? Why be confirmed?

New lesson: Where do the people go in this church to receive Holy Communion? What do they do when they get to the rail? If it were just a piece of bread and a sip of wine, would we have to kneel down? We kneel down because, in a wonderful way, *Jesus is there*—we are kneeling down to Him.

Tell in your own words what Jesus said and did at the last Supper. (Older children may divide into two groups and look it up: St. Matthew, 26:26-28; St. Mark, 14:22-24; St. Luke, 22:19-20; I Corinthians, 11:23-

29.) Compare it with what the priest says and does (p. 80) in Holy Communion.

If you were close by the altar during that prayer, what would you see? Only bread and wine, of course. But what has Jesus said about them? (Older children: Did He say "This represents" or "This is to remind you of," or "This *is*?") And Who is He? (Nicene Creed, p. 71, lines 5-8.) When the Creator takes bread into His hands, what does He have power to do? In everyday life what happens to the bread we eat? Could God do that more quickly if He wanted to? Can you think of another time when God took a very humble form? What did the shepherds and wise men do when they saw Him?

After Jesus rose from the dead (p. 169) was His body real? solid? human? What *was* new about it (p. 171, p. 168)? What clue does this give us about "This is my body?"

The one essential truth to drive home is that Jesus is *there* just as really and objectively as in the upper room after He rose from the dead. (Did He stop being there because Thomas couldn't believe it?) Older children should be able to see also that this is not the same as saying "God is everywhere." He is present everywhere *as God*. In the Blessed Sacrament He is present *as God and Man*. As at the first Christmas and the first Easter, He comes to meet us in flesh and blood. Sum up in the answer, *In Holy Communion our Lord gives us Himself*. In Holy Communion what does our Lord give us?

If you wanted a friend to come and stay at your house, what would be the first thing to do? Invite him? (Write INVITE on the board.) And the next thing? What about his room? If it hadn't been swept? If sheets and towels were soiled? (Write CLEAN.) What else? If your brothers were having a noisy quarrel in the room alongside? (Write MAKE UP.) Well, those same three things need to be done when the Guest is Jesus coming to us in Holy Communion. If



in our hearts. He can make them clean we ask Him to. Only we must be ready to forgive others if we want Him to forgive us. So the steps are: invite, be sorry, make up. Which is the most important? So the second answer is, *Before we receive Holy Communion we must be sorry for our sins.* Before we receive Holy Communion what must we do? In Holy Communion what does our Lord give us? Before we receive Holy Communion what must we

do? That is a "must." But there is something we *may* do before we receive Communion, and most people want to because it is more polite. If you knew that Jesus was coming to your house just about meal time, would you sit down and have your meal first, or would you wait for Him? Well, Christian people for hundreds and hundreds of years have felt that they should receive Jesus in Holy Communion first, and have ordinary food afterwards. This is not a law in our part of the Church. It is just a way of being polite to our Lord. But most people want to be polite. If you do too, the old rule is no food and no drink from twelve o'clock midnight until after you have received Holy Communion.

If somebody from your school had done a very noble and heroic deed, what should we do to show him honor? List suggestions on the board, and draw out by questions (1) what we should do it *all together*, (2) that we should put it into *words*, (3) that the words would be *praise*, (4) that besides words we should give him a *present*, (5) that the present would be from us *all*. We do these same five things when we want to honor God. But how can we find a present for Him? If you say to your father, "Please give me a dollar so I can buy a present for you," is he a dollar to the good? What could we find to give to God that doesn't belong to Him already? No, not anything. But we could still pick out the *best* thing he has given us, and give Him that. That is what we do in the Communion Service call it by the name that is customary in your parish). Our Father's best gift to us, of course, is Jesus. In the Communion Service our Lord lets us use *Him* as our



Offering. And our third answer is, *In the Communion Service* (Eucharist, Mass) *we offer Jesus to the Father.*

If the lesson is in church, this idea is expressed also in two hymns: English Hymnal No. 328, and (American) Hymnal 1940 No. 205.

Here are two invitation prayers to learn: (1) O come to my heart, Lord Jesus: there is room in my heart for Thee. (2) Lord, I am not worthy that Thou shouldst come under my roof, but only speak the word and my soul shall be healed. These, and the hymn verses, may be used for closing prayers.

The homework is to draw a picture to show how to get ready for Holy Communion. Before assigning this, dear teacher, please go first and inspect the parish church's altar and sanctuary to make sure how many *steps* there are. Ask the children how they think the picture should be drawn, but be ready to suggest a sketch of the altar, and lettering on the steps to show the steps of preparation. For example, if there are three steps, suggest they be lettered INVITE, BE SORRY, MAKE UP. If there are four, add FAST (or, NO FOOD, NO DRINK). If there are no steps, the lettering will have to be in the aisle, or on outside steps, or on posts along an outside path, or as ingenuity may suggest.

The Mystery of the Church

BY BISHOP JOHN OF SAN FRANCISCO

Eleventh Contemplation

"And she being with child cried, travailing in birth and pained to be delivered." (*Rev.* 12:2)

ORIGINAL sin is washed off by the baptismal waters of the Church, and from them flow the waters of life-long penitence, of burning up the whole of human life and transmuting it into the divinely-human (. . . "ye are gods." . . . *St. John* 10:34)

Thou anointest men with the oil of gladness in Thee and baptisest them with fire. "A fire goeth before Thee." (*Ps.* 97:3) Thou art come "to send fire on the earth." (*St. Luke* 12:49) Every one "shall be salted with fire." (*St. Mark* 9:49) Thy baptism of the world is with "The Holy Ghost and with fire." (*St. Matt.* 3:11) It is baptism by suffering, by meek, obedient suffering which blesses Thee, by patient suffering which purifies the world's hearing, refines its vision, gladdens its spirit—by suffering which does not provoke rebellion against Thy blessed world that enters the sinful world like fire.

No one born of woman escapes suffering, not even if he lives only for an instant. In suffering we are born, and live, and depart this world in which Thou, its Creator, hast suffered. Even the happiest and most contented man on earth has his share of suffering. The whole life in the 'land of exile' is suffering for man, and groaning for the creature in its "earnest expectation" of being "delivered from the bondage of corruption into the glorious liberty of the children of God." (*Rom.* 8:19-21)

Thou makest the fire of suffering into the fire of salvation, of baptism, of purification.

"Man is born unto trouble as the sparks fly upwards," said Thy servant who did not repine.

The baptism of fire is also the baptism by Thy word. . . . "Ye are clean through the word I have spoken unto you," (*St. John* 15:3) was said to the Apostles who had not

been baptized in water, had not yet received either Thy Spirit or the fire of suffering for Thy truth.

Many in every race and generation are baptized by the word of Thy Gospel and filled with zeal for it. Through such zeal angels are united to the earth in the closest union.

Baptized by the fire of zeal for Thy truth and purity, Saul the Pharisee knew Thee and saw himself being baptized by Thee on the road to Damascus. . . . Many will know Thee in Sheol only; but many will receive Thy light at their last moment on earth.

He who is not alight with Thy fire, will burn with the fire of gehenna.

He who has not been consumed by Thy fire and risen again, will be consumed by mortal flames.

Those who are truly baptized with Thy fire (even though they do not as yet recognize Thee in that flame) enter into Thy Light. Thou enlightenest them, O Logos of the world. And when Thou shalt descend to the Church below, to bring Thy servants out of Sheol, many of those who had not known Thy Name in the world will go before the Christians unfaithful to Thy Word.

Thy children baptized by Thee with Thy fire on earth's fiery suffering, though they had not known Thee on earth will come out to Thee when Thou comest down to them on the earth's last Holy Saturday, and will greet Thee more joyfully than many legions of Christians who in the world had shared Thy Supper but had not accepted Thy Cross.

For many of Thy faithful the fiery baptism on earth culminates in the baptism of blood.

All Thy martyrs come to Thee through that baptism in robes white as snow. Many who had not received baptism by water have washed off all their human sins with the stream of their blood. Thou makest the blood of Thy confessors Thine own blood.

Having fulfilled mercy, Thou hast fulfilled "all righteousness." (*St. Matt.* 3:15) Thy

... hast made man and hast passed through all the baptisms of earth. . . . Possessing all, Thou hast submitted to everything; Thou hast descended to all, and accepted all in order to deify man through everything. Thou hast created water, and was baptized with water by John. One with the Spirit, Thou hast accepted His descent upon thee. . . . The whole of Thy human life was continuous baptism with the fire of suffering for Thy faithfulness to the Father and the Truth, until the hour when Thy Father baptized Thee on the Calvary with the Blood which Thou Thyself hast shed for

... This is why Thy Father has "many mansions" for the sons of man.

Then I Was Not Alone

BY PHILIP COLEHOUR

It was under huge, broad skies of Texas, long after I had been steeped in the Puritan tradition of New England, that I came afraid, because I realized that I was alone. It was then that I knew that I could have unity with God only through prayer. I felt that realization through all my heart and soul in the wind from far-off places. Which was bringing me over sun-drenched pastures the cries of birds and the baying of cattle.

"Seek with me and ye shall find," was being whispered to me.

Find what? Unity with God, of course!

I knelt and prayed there, then. I prayed fervently for the first time in my life, I felt. It was all a reward for my practice of Low Prayer in which I had been asking for benefits for my own self. My experience out there in the planes was of shuddering ecstasy—I was a cowboy. I was feeling an intoxicating realization of the progress of purgation within me. Yes, purgation!

I am not a Religious, as yet, and was not at that time, but I have learned that purgation is an experience which anyone can have. If he is a true Christian. Whether he is dressed as a Benedictine or as a coal-miner or as a cow-boy. The latter—and I am one—cannot attain the heights of High Prayer, but devotion can make me a master of Low Prayer and help me strive for the level of

Middle Prayer. And, always, I will be experiencing the process of purgation!

There is a difference between purgation—and Purgation—yes. The latter is one step in the process of becoming a Religious; the former is an experience that anyone can have. If he is a true Christian, that is, and is devout. In a monastery a novice seeks Purgation; on a horse a cowboy can—if he wishes—seek purgation. And in some ways, the use or omission of that capital P means nothing. For, in some ways, that word means always the same!

Purgation, as practiced by a person becoming a Religious, leads that aspirant to the next step upward, Middle Prayer. When that is attained, the aspirant has yet to feel the bliss of the level of High Prayer. Yet I, a cowboy on a horse out under the sun, cannot be kept from aspiring, too. If I am a Christian. And if I pray.

That I learned during a retreat. When I opened books written by the late Father S. C. Hughson, I felt the hands of a spirit laid gently on my shoulders. And I am a cowboy.

Intercessions

Please join us in praying for:—

Father Superior preaching at the Church of Our Saviour, Chicago, Illinois, November 9.

Brother Bicknell preaching at Saint John's Church, Camden, New Jersey, November 23; conducting a mission for young people at Grace Church, Newark, New Jersey, November 30-December 7.

Father Packard conducting missions at Saint Thomas' Church, Ennis, November 2-9, and the Church of the Holy Spirit, Graham, November 9-16, both in Texas; having conferences with the seminarists associate of the Order at Sewanee, Tennessee, November 10-20.

Father Gunn conducting missions at: Saint Paul's Church, Edenton, North Carolina, November 2-9; Grace Church, Newark, New Jersey, November 30-December 7.

Father Stevens conducting a mission with Father Spencer at Grace and Saint Peter's Church, Baltimore, Maryland, November 9-16.

Five Minute Sermon

BY JOHN S. BALDWIN, O.H.C.

WHAT became of Him? What became, we mean of that successful man whom Jesus mentions in the sixteenth chapter of St. Luke? Well-liked in his community, we gather, active in civic projects, senior warden of his parish—what became of him?

Well, he died, and was buried, and—not to put too fine a point on it—he went to hell. And this time when Jesus says “hell” He does not mean any vague “Hades” or “place of departed spirits,” He means the place of torment: as the man himself put it, “I am tormented in this flame.” Make that “flame” as poetic and symbolic as you like, but it still torments the man so that he begs for just a moment of relief, and the answer is “No.” He went, in short, to hell.

Why did he go there? What had he done? Had he committed murder? It does not say so. Adultery? There is no hint of any such thing. Was he a thief? We have not the slightest reason to think so. Had he borne false witness, failed to honor his parents, worshipped an idol? No: so far as we know, not any of these things.

Why then did he go to eternal torment? For hell is not a place where God arbitrarily “sends” us, it is a place where we ourselves “go.” And we go there when we close our hearts to God—or to God’s other servants. The choice is ours. He loves us, unchangeably, always, whether we love Him or not. He wants us, unchangeably, always, whether we want Him or not. But just because He loves us He always respects our

choice. He will never force us to love Him. If we stubbornly turn our backs on Him, and stubbornly keep them turned, then—but only then—He lets us “go.”

Why did Dives “go?” How is it that he found himself “far off,” on the wrong side of an impassable “gulf?” When did he make his stubborn choice?

Can Dives himself tell us? What does Dives’ conscience have to say? For that dialogue between him and Abraham is just a dramatization of what his own conscience told him. Conscience—do we not know even in this present life?—that is our “tormentor.” What does Dives’ conscience make him see? A face. A beggar’s face. A face covered with repulsive sores. A face on the far side of a great gulf.

“But I didn’t make him a beggar. And certainly didn’t give him those stinking sores.” “No, Dives, you didn’t. But what *did* you do, in positive, out-going love? Let your servants toss him some of the scraps. And how did that “gulf” get there? Was it always as wide as it is now? Wasn’t there a time when you could have crossed over and been his friend? Too late now: but whose fault is that?”

How many beggars were there on Dives’ conscience? Just one. How many passions, aversions does it take to come between him and God? How many brother-men toward whom we decide to make no effort, but just to “let him alone?” Let Jesus Himself answer: “Inasmuch as ye *did it not to one* of the least of these, ye did it not to me.”

Chipmonk

OF course, we have all kinds of monks here at Holy Cross: tall, short, chubby, slim, studious, fast and slow. But perhaps our most energetic member is the one whose cell is out in the old stone wall beneath the big oak tree in the garth. I refer to Chipmonk. (You will not find this

in the dictionary, but it is the preferred ecclesiastical spelling.)

He has many activities of his own: for instance, he spurns what is provided by the Cellarer and prefers to forage for himself. But, in many ways, he takes an active part in Community Life. He often comes to the

drink from the water basin at the foot of St. Francis' statue (which I am sure pleases that saint no end) while we are holding recreation on the little Cloister. Sometimes, we are making our Meditations silently, and scolds and scolds, as if to show that he knows how to talk!

But I want you to know that Chipmonk is both a spiritual and literary turn to his make-up too. Quite often we have surprised him browsing around in the Spiritual Life section of the Library. This trait of character was supremely manifested on Ember Wednesday, just when the Seminarists were here for their annual Retreat. Of course, such circumstances were most favorable for the development of Chipmonk's ascetic life, for none of us expected to what heights of turning he would actually soar.

We had just finished the Litany in Procession after Terce; so various doors had been left open. One of the Brothers was on his way back from Chapel, when he entered the Library and spied Chipmonk pursuing his literary endeavors, as usual, in the Spiritual Life section. This sudden intrusion met Chipmonk and he forsook the lesser divisions of the Spiritual Life and plunged bodily (and bodily) into Mysticism. As with many others, he must have found this refusing; for he immediately made a dive into the Reference Section. In doing this, he used the Latin Fathers with nary a glance. I Brother thought this showed a real deficit in his learning. But it may be that he has more Orthodox leanings, since he continued on his way, heading for the Library place where the Greek Fathers are shelved. Fortunately, the door was closed.

Just to show his versatility, when one line of research was stopped, he turned immediately to another. The door to the big cloister was open and he made use of this fact. Some around here have claimed that he wanted to give the Peripatetic School a run-out, but I am inclined to think that Chippie wanted to spend a few moments in quiet Devotion. My theory is borne out by the fact that he next followed the exact route we had followed just a few minutes before in Solemn Procession. So he made up



THE COMMUNITY AT RECREATION

a Solemn Procession of one, proceeding along the cloister, entering by the big door, passing by the drinking fountain and the notice-board, turning right and then once more entered the Library.

This brought him through Liturgies, but I will have you know that Chipmonk is in no sense a "Spike," so he made no halt to examine the latest in rites and ceremonies. Rather, turning around the end of the bookcase where St. Bruno's bust is ensconced, he threw himself into the books dealing with Church History. I am sorry to have to relate that he did not stay there long enough even to give them a brush of his tail. It's too bad; they needed it.

Most likely Chippie had been having trouble navigating on the polished wood floor which Fr. Kroll keeps so immaculate. Therefore, when he saw the cement floor ahead and up a couple of steps, he made a flying leap for the upper reaches of Science, Philology and Art. Fortunately he kept to the left; if he had gone to the right, he might have found himself embroiled in some Modern Fiction.

Maybe he intended to do some research on his Family Tree in the Biology section, but by this time he discovered that he was not the only one present, since he had reached the cul-de-sac in which Fr. Harrison labors on his "Baby," a some-time-yet-to-be-published tome on Early Christianity. Father was engrossed in footnote No. 10272 at the time and did not realize how close

he came to being gotten by the squirrels. Naturally Chipmonk is a rapid but quiet traveller, but Brother, following in his steps, was not quite so dainty, e'en though he claims to be "syilent." Not having seen Chipmonk at all, it is small wonder that Fr. Harrison looked up in some alarm to see Brother come bearing down on him and then scoot around his chair and off again, with no apparent reason for such behavior.

In the meantime, Chipmonk had taken up Biography, both sacred and secular, but it must be admitted he got through the lives of Saints and Holy Men in rather short order. At first Brother thought it was because he was so anxious to get into the next section on Philosophy. But no! He went through both that and the sections on the Bible and Dogmatics without a stop.

Then his purpose became apparent. He didn't turn out through the door which would have led him back to his dorm in the stone wall, but speeded right through the Covered Cloister, passing Archæology, History and Travel without a glance, heading full tilt for the Holy Cross Press. Of course! He wasn't going to be bothered with any old library books; he wanted his reading matter hot off the Press. Unfortunately, he didn't know that Fr. Drake was away at the General Convention and the door was closed.

Just then a young Seminarist came up the hall from the Chapel. The door leading outside by the Press was closed. Brother was bringing up the rear, having carefully closed the door between the Library and the Covered Cloister. Chipmonk was trapped! But Brother really had his interests at heart. Holy Cross Monastery has so many winding halls and the exits lead to the strangest places. Brother wanted to make sure that Chipmonk went out the right door and, now that he had the assistance of the Seminarist (they teach them just what to do in such cases in all our Theological Colleges), Chipmonk was guided to the proper exit which

leads out to the garth. With a little yelp of delight at seeing the home scene again, Chipmonk darted into the little hole he has under the stone step by St. Francis' statue. No doubt, after the cenobitic trials he had just experienced, he welcomed the peaceful quiet of his hermit's cell. At any rate, the Library Rules would not be so hard to follow there.

Notes

Father Superior preached at Saint Peter's Church, Freehold, New Jersey; spoke on the work of the Liberian Mission at Saint John's Church, North Adams, Massachusetts; conducted a retreat at the House of the Redeemer, New York City.

Father Kroll preached a mission at Christ Church, Rochester, New York; spoke on the work of the Liberian Mission and showed the slides at the Church of the Epiphany, Providence, Rhode Island; conducted a quiet day and preached at the Church of the Advent, Boston, Massachusetts; gave talks on the work of the Liberian Mission at the Church of the Ascension, Wakefield, Rhode Island, and Zion Church, Manchester Center, Vermont.

Father Harrison conducted a mission at Christ Church, Washington, D. C.; preached at Saint Paul's Church, Prince Frederick, Maryland.

Father Hawkins attended a church school conference at Paramus, New Jersey; gave talks on the work of the Liberian Mission to the Woman's Auxiliary of the Diocese of Vermont; conducted a mission at Saint Paul's Church, Doylestown, Pennsylvania; held a retreat for clergy at Saint Mark's Church, Mendham, New Jersey.

Brother Bicknell assisted Father Stevens with a mission at Saint Mary's Chapel, Baltimore, Maryland.

Father Packard conducted a retreat at the House of the Redeemer, New York City; conducted a retreat for laymen of the Diocese of Albany at Holy Cross Monastery.

Father Adams assisted Father Hawkins with the mission at Doylestown.

Father Stevens conducted a mission at Saint Mary's Chapel, Baltimore, Maryland.



An Ordo of Worship and Intercession Nov. - Dec. 1952

- 6 23rd Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for *Christian reunion*
- 17 St Hugh of Lincoln BC Double W gl col 2) St Gregory Thaumaturgus BC—for *the increase of the contemplative life*
- 18 Tuesday G Mass of Trinity xxiii col 2) of the Saints 3) *ad lib*—for *the Confraternity of the Love of God*
- 19 St Elizabeth of Hungary W Double W gl—for *the Servants of Christ the King*
- 20 St Edmund KM Double R gl—for *the Oblates of Mount Calvary*
- 21 Presentation BVM Gr Double W gl col 2) St Columban Ab cr pref BVM—for *the Community of Saint Mary*
- 22 St Cecilia VM Double R gl—for *Church choirs*
- 23 Sunday Next Before Advent Semidouble G gl col 2) St Clement BM cr pref of Trinity—for *a just distribution of wealth*
- 24 St John of the Cross CD Double W gl cr—for *religious vocations*
- 25 St Katharine of Alexandria VM Double R gl—for *the Church's works of mercy*
- 26 Wednesday G Mass of Sunday col 2) of the Saints 3) *ad lib*—For *the Seminarists Associate*
- 27 Thursday G Mass as on November 26 At Thanksgiving Day Mass W gl cr—for *the American Church Union*
- 28 Friday G Mass as on November 26—for *the Priests Associate*
- 29 Vigil of St Andrew V col 2) St Mary 3) for the Church or Bishop—for *the bishops of the Church*
- 30 1st Sunday in Advent Semidouble V col 2) of St Mary 3) for the Church or Bishop cr pref of Trinity—for *the awakening of the careless and worldly*
- December 1 St Andrew Ap Double II Cl R gl col 2) Advent i cr pref of Apostles—for *Saint Andrew's School, Tennessee*
- 2 Tuesday V Mass of Advent i col 2) of St Mary 3) for the Church or Bishop Gradual without Alleluia on ferias in Advent—for *the faithful departed*
- 3 St Francis Xavier Gr Double W gl col 2) Advent i—for *the missions of the Church*
- 4 Thursday V Mass of Advent i col 2) of St Mary 3) for the Church or Bishop—for *the persecuted*
- 5 Friday V Mass of Advent i col 2) St Sabas Ab 3) of St Mary—for *the Liberian Mission*
- 6 St Nicholas BC Double W gl col 2) Advent i—for *all children*
- 7 2nd Sunday in Advent Semidouble V col 2) St Ambrose BCD 3) Advent i cr pref of Trinity—for *the peace of the world*
- 8 Conception BVM Double II Cl W gl col 2) Advent i cr pref of Trinity—for *Christian family life*
- 9 Tuesday V Mass of Advent ii col 2) Advent i 3) of St Mary—for *Mount Calvary Monastery*
- 10 Wednesday V Mass as on December 9—for *chaplains in the armed services*
- 11 Thursday V Mass as on December 9—for *the Confraternity of the Christian Life*
- 12 Friday V Mass as on December 9—for *the Holy Cross Press*
- 13 St Lucy VM Double R gl col 2) Advent i—for *religious education*
- 14 3d Sunday in Advent Semidouble V col 2) Advent i 3) of St Mary cr pref of Trinity—for *ordination candidates*
- 15 Monday V Mass of Advent iii col 2) Advent i 3) for the faithful departed 4) of St Mary—for *vestrymen*
- 16 Tuesday V Mass of Advent iii col 2) Advent i 3) of St Mary—for *the ill and suffering*

From The Business Manager . . .

General Convention . . .

Being there was really a great experience and we enjoyed it. Hundreds of old and new friends stopped at the Booth and we managed to give away 2,000 copies of the September issue. Also, many of the folders describing our work. But the best of all was seeing so many of our subscribers and friends. Father Gunn came down for the last few days. Brother James and I held the fort for the first week, and for the first three days we never even sat down . . . in the Booth, that is!

The Exhibit of the Religious Communities in Horticultural Hall was really something to see. What with Monks and Nuns from several communities in daily attendance, it is difficult to believe that there will still be Episcopalians who won't know that "we have Monks and Nuns in the Episcopal Church."

What Was Accomplished?

Well, the Convention adopted a record-breaking budget. Resolutions of one sort and another were passed. Women failed to get in as Deputies. We are too wise (too timid, perhaps) to comment on *that*. "Mixed-Ordinations" was put off for three more years. We loved the headline, in a Boston paper, "Nash Lashes at Critics." We had our lashing in absentia as we didn't hear our good host. As a matter of fact we heard none of the debates. All we know is what we read in the papers. At least the Church is still unsplit. Frankly, we are glad to have missed the "bitterness between high and low", and we got a spiritual uplift from the several services we attended. The spirit of prayer and worship was very much in evidence.

Missionaries . . .

It was thrilling to meet men and women from Japan, Africa, Brazil, Puerto Rico,

Philippines, Hawaii, Ceylon and many other places. It made me realize anew the world-wide character of the Anglican Communion. The Primates of England, Japan and Canada were there. In a real sense all of us are missionaries—working for the spread of the Kingdom. But it helped to talk with our brethren from the far-flung outposts, and to give, and receive, the assurance of best wishes and prayers.

Reunion . . .

Much talk was in the air. Some of it was sane and clear. Sometimes it seemed that we were talking about two separate and distinctive things when we used the word "Church". I still feel that we ought to meet in our own house in order before reaching to our denominational brethren.

Dean Sprouse . . .

All of us were saddened by the death of Dean Sprouse at the opening meeting of the House of Deputies. May he rest in peace.

God Bless America. Why?

"It's a hot Sunday morning in August. The ringing of church bells hangs like a gun in the still air and you wake with a feeling of lazy contentment. The day stretches before you filled with delicious exclamations. Perhaps you'll pack a picnic lunch and go to the beach. Perhaps you'll put on a floppy hat and dig in the garden. Perhaps you'll organize a Scavenger Hunt with hamburgers in your back yard as the happy ending. Whatever you do, do it in slow motion. And don't make a move until you've read the funny papers! Can you think of a better way to get into the lovely, lazy, do-as-you-please mood of a sunny summer Sunday?" Yes, you can.

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